THE SETTING UP OF THE KHILAAFAT AND AN ISLAAMIC GOVERNMENT AND ITS OBJECTIVES – from the Commentator (rahmatullahi alaih)

"From among the necessities of Khilaafat is Istikhlaaf (choosing a Khalifah), that is the establishment[1] of an Imaam, in every condition depending on the possibility, so that the nation does not remain in disorder and disarray and by way of proper election[2]."

1). As Allaah Ta`ala says regarding the Bani Israeel: *"Have you not thought of the group of the Children of Bani Israeel after Moosa? When they said to a Prophet of theirs: 'Appoint for us a king and we will fight in Allaah's Way'."* The term 'king' here refers to a person of authority, and not in the meaning of one who desires fame and seeks leadership over others by force and overwhelming. This is not such a kingship which is inherited from the father, grandfather, family or tribe. In fact that person is worthy of it who has the necessary qualifications for it by virtue of knowledge, trust and guardianship. This is in conjunction with the statement of Allaah Ta`ala: *"Allaah has chosen him above you."* And the Hadith of Nabi (sallallahu alaihi wasallam): *"He who has not recognized the Imaam of his era, indeed he has dies a death on ignorance."* And the question of the Sahaabah to Nabi (sallallahu alaihi wasallam): *"Who do we make an Ameer after you O Rasulullah?"*

2). Hence in this is elections and not inheritance. As Allaah Ta`ala says: *"And Allaah grants dominion to whomever He Pleases. And Allaah is Magnanimous, All Knowing."* This is a general statement which does not have the inclusion of any exclusions of lineage, wealth, tribe of nation. And as Nabi (sallallahu alaihi wasallam) said: *"Listen and obey! Even if an Abyssinian slave is made a leader over you."* In this statement is (referral of) election. The basis of electing is to elect one who is worthy and deserving. Suitability (for Khilaafat) is not dependant on family lineage or tribe.

"Based[1] on knowledge and trustworthiness. The handing over of the Imaarat (Rulership) to one who is not desirous[2] of it, except the one who seeks[3] it in order to please Allaah and the people recognize his integrity and sincerity. Mashwera[4] is necessary in order to avoid high-handedness and autocracy. There should be a firm resolution[5] and preference so as to avoid disarray and confusion."

1). The basis of worthiness in government is to have knowledge of governing (politics) together with trustworthiness, guardianship, an ability to protect the territory, the power to suppress and defend against the enemies. As Allaah Ta`ala says regarding Jaloot on the tongue of Hadhrat Dawood (alaihi salaam): *"Verily Allaah has chosen him above you and has increased him abundantly in knowledge and stature."* Firstly there is an indication towards the knowledge of governing and its know-how and secondly towards the power to defend and prevent.

2). As Nabi (sallallahu alaihi wasallam) said: *"Indeed we, I take an oath in the Name of Allaah! Will not depute someone for this duty (Imaarat) anyone who asks for it and anyone who desires it."* Indeed to desire it is an act of being subservient to the naffs.

3). Like how Hadhrat Yusuf (alaihi salaam) sought the post owing to his knowledge of governing/planning, and his ability to protect the land. As Allaah Ta`ala says: *"Depute me over the treasures of the land, indeed I am protective and knowledgeable."* The people knew him to be completely honest and sincere. He was an honorable Prophet, who was the son of an honourable person, who was the son of an honourable person, who the son of an honourable person.

4). As Allaah Ta`ala says: *"And consult with them in the matter."*

5). As Allaah Ta`ala says: *"And when you have made a firm decision, then have trust in Allaah."*

"(And he must have) Definitive legal moratorium [1] and execute the law with justice [2], even on himslef. And upon the nation (is binding) to listen [3]."

1). And that is (firstly) the Kitaab (Qur`aan Majeed) and the Sunnah, and thereafter Tafuqquh (analysing) and Ijtihaad (research), in accordance to the relevant principles, as is stated in the Hadith of Hadhrat Ma`aaz (radhiallahu anhu), when Nabi (sallallahu alaihi wasallam) said to him when he was deputing him off to Yemen as a Qaadhi: *"How will you judge?"* He replied: *"With the Kitaab of Allaah."* Nabi (sallallahu alaihi wasallam) said: *"And if you do not find it (a certain ruling) in the Kitaab of Allaah?"* He replied: *"Then (I will refer to) the Sunnat of Rasulullah."* He asked: *"And if you do not find it in the Sunnah of Rasulullah?"* He replied: *"I will make Ijtihaad with my view."* Nabi (sallallahu alaihi wasallam) said: *"All Praise is due to Allaah, The Being Who has guided the messenger of His Rasool with that which the Rasool of Allaah is pleased."* As Allaah Ta`ala says: *"O you who believe obey Allaah and obey the Rasool and the Ulool Amr (learned/leaders) amongst you."* Hence, obedience to Allaah is obedience to His Kitaab, obedience to the Rasool (sallallahu alaihi wasallam) is obedience to his Sunnat, and obedience to the Ulool Amr is obedience to their commands which are in accordance to the Qur`aan and Sunnah. This then is the definitive Divinely revealed legal moratorium from Allaah Ta`ala. There is no leeway in this for mere opinion, or possibilities or doubt. There is no chance of baatil rearing its ugly head in front or behind what has been Divinely revealed from the All Wise, Praiseworthy. There can be no laws or mandates except which is based on certainty, and not opinion and conjectures. Rulings that are based on conjectures are such that the heart is never content therewith. Whatever is besides this (i.e. whatever is based on mere opinion and conjectures – everything besides what is based on Qur`aan and Sunnah) are from the whisperings of shaitaan.

2). As Allaah Ta`ala says: *"O you who believe! Stand out firmly for justice, as witnesses to Allaah, even though it be against yourselves, or your parents, or your kin, be he rich of poor."* As Allaah Ta`ala says: *"People are from one nation. Allaah has sent the Messengers, as bringers of glad tidings and as warners and He has sent with them the Kitaab with Haqq, so that they may judge amongst the people in that which they differ."*

3). As Allaah Ta`ala says: *"And they said: 'We have heard and we obey…"* and as *Nabi (sallallahu alaihi wasallam) said: "I advise you with listening and obeying. Indeed he who lives after me will witness many differences. Hold on fast to my Sunnat and the Sunnat of my Khulafaa-e-Raashideen Al-Mahdiyeen, who come after me. Hold on firmly to it, and cling onto it with your teeth."*

"And obedience upon what is pleasant [1] or distasteful, as long as they are not ordered with sin [2] (disobedience) against the Creator. And it is necessary [3] for him (Khalifaa/ruler) to be as ready as possible for protection (of the country) and to close the (sea) ports and for Jihaad [4] in the Path of Allaah so as to defend [5] against fitnah and to raise the flag of the Kalimah (spread Islaam)."

1). As Nabi (sallallahu alaihi wasallam) said*: "Listening and obeying (is necessary) upon (every) Muslim person in that which he finds pleasant and unpleasant, as long as long as he not ordered with sin.*" And according to the Hadith of Hadhrat Ubaadah Ibn Saamit (radhiallahu anhu), he says: *"We took a pledge of allegiance with Rasulullah (sallallahu alaihi wasallam) upon listening and obedience (to the Amir) in our pleasure and displeasure, in our adversity and prosperity, even when somebody is given preference over us, and without disputing the delegation of powers to a man duly invested with them. (Obedience shall be accorded to him in all circumstances) except when you have clear signs of his disbelief in (or disobedience to) God - signs that could be used as a conscientious justification (for non-compliance with his orders)."*

2). According to the Hadith of Nabi (sallallahu alaihi wasallam): *"There is no obedience to the creation in the disobedience to the Creator." As Allaah Ta`ala says: "But of they (parents) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience."*

3). As Allaah Ta`ala says: *"And make ready against them all you can of power, including steeds of war (tanks, planes, etc.) to threaten the enemy of Allaah and your enemy, and others besides whom you may not know…"*

4). As Allaah Ta`ala says: *"O Nabi! Make Jihaad against the kuffaar and munaafiqeen and be stern against them. Their abode is Jahannum, an evil abode."*

5). As Allaah Ta`ala says: *"And fight them until there remains no fitnah, and the Deen remains for Allaah. And if they stop (do not oppose you), there is no transgression except against the oppressors."*

"And facilitation [1] for Hijrat (migration) for that person who migrates for the Pleasure of Allaah, be it literally [2] or figuratively. And consideration [3] for vigilance and censure. The objective [4] of these two is the establishment of the Deen. And safeguard [5] the limits as far as Ibadaat and Muaamalaat and Muaasharaat are concerned. And to set matters right."

1). As Allaah Ta`ala says: *"Verily! As for those whom the angels take (i.e. death) while they are wronging themselves (by staying among the disbelievers even though emigration*

was obligatory), they (angels) say: 'In what (condition) were you?' They reply: ' We were weak and oppressed on earth.' They (angels) say: 'Was not the earth of Allaah spacious enough for you to emigrate therein?' such men will find their abode in Jahannum - what an evil abode." As Allaah Ta`ala says: *"He who emigrates (from his home) in the Cause of Allaah, will find on earth many dwelling places and plenty to lice by."*

2). As far as literal emigration, the explanation has just passed in the previous footnote. As for figurative emigration, it is as explained by Nabi (sallallahu alaihi wasallam): *"A Muhaajir is one who migrates from the prohibitions of Alaah."* That is, to move from one's natural and usual (bad/evil) traits and habits towards the Shariah.

3). As was the habit of Nabi (sallallahu alaihi wasallam) in that he showed consideration for his Companions and take charge of them and supervise them day and night. He would be vigilant over them (i.e. make them aware of the right) and he would also censure them when necessary.

4). As Allaah Ta`ala says: *"Those who if We give them power in the land, (they) order for establishment of Salaat, to pay Zakaat, and they enjoin what is good and forbid evil. And with Allaah rests the end of (all) matters."*

5). And they safeguard the limits, that is, they safeguard the Faraaidh, Waajibaat, Sunan, etiquettes of Ibaadaat, Muaamalaat, and Muaasharaat. As Allaah Ta`ala says regarding the dealing with the spouses: *"This is the Limits of Allaah, hence do not transgress them. Whoever transgresses the Limits of Allaah thus they are the oppressors."* Allaah Ta`ala says regarding fasting: *"These are the Limits of Allaah, thus do not go near them."* Allaah Ta`ala says regarding the limits of inheritance: *"These are the Limits of Allaah. Whosoever obeys Allaah and His Rasool, he will be entered into Gardens, beneath which rivers flow, to remain therein forever. And this is a great success. And whosoever disobeys Allaah and His Rasool, and transgresses His Limits, he will be entered into the Fire to remain therein forever and for him is a fearful punishment."*

"With enjoining what is good[1] and forbidding from evil and to establish[2] Hudood and Qisaas (Divinely stipulated punishments) and Ta`zeer (non-stipulated punishments-preventive measures, like banishments, etc.) so as to remove evil (from society). And gentleness[3], and pleasantness for the spreading and propagation of equity and goodness."

1). As has passed in the previous pages regarding Allaah Ta`ala's Commands of enjoining the good and forbidding the evil.

2). Like the Hadd (punishment) for theft, alcohol consumption, adultery, murder, falsely accusing innocent, chaste women, etc. As Nabi (sallallahu alaihi wasallam) said: *"Establish the Hudood of Allaah for close and distant. The censure of the blamers will not be against you regarding Allaah."* As Nabi (Sallallahu alaihi wasallam) said: *"To establish a Hadd from the Hudood of Allaah is better for than the rain of forty nights in the land of Allaah."*

3). As Allaah Ta`ala said to Hadhrat Moosa and Haroon (alaihima salaam): *"And say to him soft words so that he may take heed and fear (Allaah)."* Allaah Ta`ala said to Nabi (sallallahu alaihi wasallam): *"Take (opt for) forgiveness and enjoin what is good and turn away from the ignorant ones."* As Allaah Ta`ala says: *"And by the Mercy of Allaah, you dealt gently with them. And had you been severe and harsh-hearted, they would have broken away from you, so pass over (their faults), and ask (Allaah's) Forgiveness for them, and consult them in the affair."* The combination of compassion and sternness is in a sense a fitting description of Nabi (sallallahu alaihi wasallam). As he said: *"I have been sent as a mercy and a soldier."*

"(There should be) Generalization [1] and general propagation of Ta`leem (Deeni education) and an imposition of the necessities [2] of Deen. And expansion [3] of Tableegh (Propagation) in stages [4] depending on the levels. And controls [5] and regulations for holding on firm to the Rope of Allaah in order to repel and dispel any divisions. And unity in the Ummat."

1). As Allaah Ta`ala says: *"Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in Deen and that they may warn their people when they return to them, so that they may beware."*

2). As Nabi (sallallahu alaihi wasallam) said: *"The seeking of knowledge is Fardh upon every Muslim (Male and female)."* And owing to the words 'Fardh' it (Deeni education) is to be enforced at least to the extent of the necessary knowledge. This is compulsory upon every Muslim of the general public. As for the further studies of Deen, like Masaa`il, proofs, etc. this is Fardh-e-Kifaaya, i.e. if a few people from the community study it the entire community will be absolved of the responsibility. As Nabi (sallallahu alaihi wasallam) said: *"Instruct your children to perform Salaat when they are seven years of age and hit them (if they do not read) when they reach the age of ten."*

3). As Allaah Ta`ala says regarding the Ambiyaa (alaihi salaam): *"Those who convey the Message of Allaah and fear Him, and fear none save Allaah. And sufficient is Allaah as a Reckoner."*

4). That is, the propagation should start from themselves (the leaders). As Allaah Ta`ala says: *"Save yourselves"*, then on their families and close ones, as Allaah Ta`ala says: *"And your families from the Fire."* Then his relatives, as Allaah Ta`ala says: *"And warn your close relatives",* then the people of the village/town, as Allaah Ta`ala says: *"So that you may warn the Mother of all towns (Makkah),"* and then those around it, as Allaah Ta`ala says: *"and those surrounding it,"* and then all the creation in the entire universe, as Allaah Ta`ala says: *"So that he may a warner for the universe."* This then, is the natural method, which was the practice of Nabi (sallallahu alaihi wasallam), in so far as his warning and propagation was concerned.

5). As Allaah Ta`ala says: *"And hold on firm to the Rope of Allaah, all of you and do not separate."* Holding on firm to the Rope of Allaah is the one who cuts out differences and divisions, not just mere outward slogans and arrangements. As Allaah Ta`ala says:

“Verily, those who believe and work deeds of righteousness, the Most Beneficent will bestow love for them (in the hearts of the believers).”

“And the reformation [1] of the creation of Allaah Ta`ala upon the character of (desired by) Allaah. And Nabi (sallallahu alaihi wasallam) has summarized [2] them up in five.”

1). As Nabi (sallallahu alaihi wasallam) said: *“I have been sent to complete the noble characteristics.”* And as Nabi (sallallahu alaihi wasallam) said: *“Make (Adorn) your Character with the Character of Allaah.”* As Allaah Ta`ala says: *“And leave off open sins and internal (sins).”* Internal sins refers to an evil character. This cannot be combated except with Tarbiyat (proper training) and Tazkiyah (soul purification). This is the object of the subject, better known as ‘tasawwuf’. It is necessary for the Khalifah to make the necessary arrangements for this since this is the object of Khilaafat and the reason for his deputation.

2). According to the Hadith of Hadhrat Haarith Ash`ari (radhiallahu anhu) who reports *marfoo`an* from Nabi (sallallahu alaihi wasallam). The subject matter (of the Hadith) has been summarized in accordance to the discussion at hand. Indeed Nabi (sallallahu alaihi wasallam) said: *“Verily, Allaah Azza Wa Jall ordered Yahya (alaihi salaam) with five Kalimaat, which he had to carry out and order the Bani Israeel to execute them; to worship Allaah Ta`ala Alone and not to ascribe any partners with Him; with Salaat,; with fasting; with Sadaqah and with remembering Allaah Ta`ala in abundance.”* (These are the basis of the Deens). Then Nabi (sallallahu alaihi wasallam) said: *“I am ordering you with five things of Allaah which I have been ordered to carry out; (hold on to the) Al-Jamaa`ah; listening, obeying, Hijrat (emigration for Allaah’s Pleasure) and Jihaad.”* (These are the basis of Islamic government/politics). This has been reported by Haafiz Ibn Katheer under the Tafseer of the Aayat: *“O people! Worship your Rabb that has created you….”*Because, verily, there is no Islaam except with a Jamaa`ah, and there is no Jamaa`ah except with an Imaam, and there is no Imaam except with listening and obeying, and there is no listening and obeying except with definitive legal moratorium from Allaah, and there is no moratorium except with preventing and opposing fitnah and establishing peace. Otherwise (if this is non-existent) then (the alternative is) Hijrat or Jihaad.
And these are the five main points that include (summarize) everything in establishing the Deeni government/ politics and its principles which we have outlined in the texts regarding politics. Nabi (sallallahu alaihi wasallam) had combined the religion and politics. Islaam encompasses both these. This is all regarding setting up the Khilaafat. The author (rahmatullahi alaih) has established and combined this subject with that of Aqaa`id, because they both go ‘hand-in-hand’, since the Khilaafat cannot go without it (proper Aqaa`id).

“This is the foundation of the principles of Deeni politics/government: Al-Jamaa`ah, Al- Sam`o (listening), At-Taa`ato (obeying), Hijrat (emigration) and Jihaad (fighting in the Path of Allaah).”